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Rama – the Perfect Role Model for Dalit Liberation: A counter, native and efficacious Theology

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Introduction: In the context of "Indian Dalit Theology", there have been enough materials produced by the Christian theologians and Church historians[1]. Taking clue from the definition of "Dalit", incidentally from an dead and condemned language Sanskrit, as an oppressor, suppressor or persecutor is required so that there is oppressed, suppressed or persecuted to debate, but they have failed because, they could not reconcile such factors existing within the Church[2]. James Massey quotes Archbishop George Zur, the Apostolic Pro-Nuncio to India, to point to the caste discrimination that prevails among the Catholic churches in India[3]. Pope Gregory XV (1621-1623) had sanctioned caste within the Indian Church and that his edict has never been rescinded[4]. Earlier in 1599 the Council of Diamper and again in 1606 the Council of Goa had sanctioned the same. These sanctions have governed Catholic practice ever since-though Christians piously maintain that caste is

[1] Paul Puthanangady (Ed.), ***Towards an Indian theology of Liberation***, Indian Theological association, NBCLC, Bangalore, 1986.
Mathew Paikada, ***Indian Theology of Liberation as an Authentic Christian Theology: Hermeneutical and Theological Perspectives on Dialogue, Inculturation and Liberation***. New Delhi: Intercultural Publications, 2000.
Charles Davis James, ***Indian Liberation Theology – A Critique***, Germany, 2008.
Leo G. Perdue, ***Reconstructing Old Testament Theology: After the Collapse of History***, Augsburg Fortress, USA, 2005. Postcolonial Biblical Theology in Geographical Settings: A Second Example – India and Dalit Theology, pp.329-335.
These examples are given, where the Christian theologians have dealt with Indian counterparts of God and Goddesses, but cleverly showing that Christian counterpart alone could liberate Indians and Indian Dalits.
[2] Masilamani Azariah, ***The Church's Healing Ministry of the Dalits***, in Massey (ed.), *Indigenous People* (pp. 316–23), p. 319.
[3] Quoted in James Massey, ***Dalits in India: Religion as a Source of Bondage or Liberation with Special Reference to Christians*** (New Delhi: Manohar Publishers, 1995),
p. 82.
[4] S. Jeyaseela Stephen, ***Caste, Catholic Christianity, and the language of conversion: social change and Cultural Translation in Tamil Country, 1519-1774***, Kalpaz Publications, New Delhi, 2008, p.343.

contrary to Christ's teachings. Generally, they start with the Indian Varnashrama Dharma, Caste System, Untouchability and other aspects and then accuse that "Dalit Christians" are discriminated, as they are not given equal status as that of "Dalit Hindus". However, the Christian theologists never resort to an Indian Role-model or archetype for the Dalit liberation, in spite of many examples existing. Though, "Bakti / devotion", "Saranagati / surrender" etc., have been discussed many times, they have not recognized the fact that 90% of poets, poet-saints and others have been dalits only. Incidentally, the Indian Bakti movement has been interpreted as an anathema to the alien religions. Many times, it is interpreted that only because of the influence of Islam, "Bakti movement" arose in India as antidote to the imposed alien religion. However, such interpretation also point to a fact that the alien theology failed in the context of conversion of dalits, as most of the dalits happened to be the proponents, propagandists and protectors of "Bakti movement". That is why, the Christian theologians have been cautiously involving "Bakti movement" in the dalit theology, liberation theology and dalit Christology[5].

Moving towards the Liberation Theology with ideology: Legally, though they do not have any claim, still demand is made to scrap the provision of the (Sceduled Caste Order), 1950 or amend it to include Christians also. A few Muslim-attempted writings are also available but in limited context[6] expounding their religious superiority. During the medieval period, Sufis were used to impress upon the rural and village Indians, but, it was later countered by the Muslims themselves under Islamization. However, Indians have never thought of interpreting such Dalit ideology, theology or praxiology[7] in the Indian context, in spite of great debates made about "Sons of soil", "Indegenous people" and so on. Thus, so far, mostly Christian theologians have been producing hypotheses, theories and praxis in the context of Dalit

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[5] Francis X. Clooney, S.J, ***Divine Mother, Blessed Mother – Hindu Goddesses and the Virgin May***, Oxford University Press, USA, 2005.

[6] The Islamic literature is available in vernacular languages and they are with limited circulation. Geberally, they have been very meticulous in condemning Hindu religion and Hindu gods and Islam alonr could redeem them.

Abdullah Adiyar, ***Islam Calls You***, Islamic Dawah Mission of India, Madras - 600 024, 1992, p.24.

An open letter from the National Spiritual Assembly of the Bahai'is of Iran, ***Voice of a Persecuted People***, National Spiritual Assembly of the Bahai'is of United Kingdom, London, 1983 (Shahrivar 1362).

Dr. A Seppan, ***Islam, the only weay to get complete liberation*** (***பூரண விடுதலையடைய இஸ்லாம் மார்க்கம் ஒன்றுதான்***), Unarvu Pathippagam, 1992, Chennai - 600 006.

....., ***Why Struggle to get Freedom? (விடுதலை பெறத் துடிப்பதேன்)***, 1994.

....., ***Do not be a Hindu*** (***இந்துவாக இருக்காதே***), 1994.

Valamburi John, ***Islam: An Earthy Religion***, உணர்வு பதிப்பகம், 1992, சென்னை - 600 024..

[7] Praxiology is the study of human conduct, here, the study of believers of any particular religion, sect or denomination.

theology anmd liberation theology. Muslims produced their results in action rather than in dialogue, inculturation or expounding any theology for dalits, tribes, and women or for any group. Perhaps, none has approached the issue in the native, indigenous and Indian context to find out a suitable Role Model as a Saviour, Liberator and Redeemer in the theological context. In other words, in Hindu context, there has not been any attempt made to provide an alternative for Dalit Liberation.

Towards Indian Liberation Theology: Many times, Christ has been compared with Krishna, but showing that former is superior[8], though contarary facts have been pointed out[9]. This type of studies had been there even during the colonial period and after independence, the theologians have just changed their methodology. In recent times, Christian theologians have accepted their failure in adapting and adopting different theologies and started revising and revisiting their theology[10]. Accordingly, there has been paradigm of shift noted in their praxis of dalit theology, liberation theology and now Dalit Christology. Under such circumstances, an attempt is made to find out an Indian Role Model for Indian Dalits, so that such praxiology might or could liberate them effectively. The parallels between Krishna and Christ have been pointed out many times[11]. However, in the Indian context, Rama appears to have been more popular and therefore, he is taken up for study in the liberation context. As the Ramayana story is wellknown, the details are not repeated, but only the new interpretation is given straightaway, to drive out the point. In fact, this aspect itself, could be considered as a unique in the proposing an Indian theological role-model for Dalit liberation.

Rama – the Man and the God: As in Christology, in Ramology[12] also, the duality is noted as the believers always consider Rama as "Mayradha Purushottam" (the Perfect Man) and deified Brahmam – the God or Godhead[13]. It is too well known to be repeated that a dalit bandit or tribal thug[14] – Valmiki, who composed Ramayana. Of course, Rama is well known in India and elsewhere and millions of peoples who worship him as a God, follow him as an "Ideal Man" and consider him of embodiment of both (Man-god or God-man). However, there have been people who criticize, condemn,

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[8] John P. Jones, ***India's Problem – Krishna or Christ***, The echo Library, UK, 2009.
[9] Edward Carpenter, ***Pagan and Christian Creeds***, Harcourt, Brace and Co., New York, 1920, pp.32-33.
[10] Peniel Rajkumar, ***Dalit Theology and Dalit Liberation: Problems, Paradigms and Possibilities,*** Ashgate Publishing company, USA, 2010, Introduction, pp.1-24.
[11] John M. Robertson, ***Hindu Mythology and Christianity***, Swati Publications, New Delhi, 1989.
C. F. Volney, ***The Ruins, or Meditation on the Revolutions of Empires and the Law of Nature***, Truth Seeker Co., New York, 1890
[12] This expression is used purposely to differentiate from the Christology in the Indian context and native praxiology.
[13] In Hindu teology, "Brahmam" is the Godhead, different from Brahma as found in the Indian Trinity. Many times, Indian and non-Indian scholars and writers confuse.
[14] The "thug" expression has been very favourable to the westerners, particularly, to the colonial British rulers. The British take credit for the "abolition of thuggery" in India!

blaspheme and even garland him with chappals[15], which none could think of in the case of other Role-Models[16]. Ramayana has been written, re-written and is being written many-many times during the last 2500 years[17] and there have been 300 or 3000 Ramayanas[18] and so on by the produced and manufactured by Jains, Buddhist, atheists[19], rationalists, modernists, feminists and so on. The character of Rama has been accordingly analyzed, synthesized and recast many times, according to the changing times and as well as to the will, freedom of expression and thought and Indian Constitution given rights. However, he has been still a favourite character for both believers and non-believers, followers and non-followers and idolators and iconoclasts[20]. Even in modern times, Rama praxis or Rama syndrome has affected many Indians[21]. Of course, Jihadi brand, of affecting men in the name of God, has been different aspect altogether. Nevertheless, political analysts and secular pundits would link them together also.

Rama, friends and foes: Not that Rama has friends and foes in 21st century or 52nd century of Kaliyuga, but had even in Tretayuga! Thus, interestingly, Rama had many friends and foes during his sojourn from Ayodhya to Lanka belonging to different ethnicities and tribes. First, Guha – of the Nishada tribe helped him to cross Sarayu River. Guha was a boatman, forest dweller and tribal king and not an elite, aristocat or nobleman. In other words, he was a dalit and Rama accepted his help. Indeed, Rama, Sita and Lakshmana stayed with them accepting their food and hospitality. Moreover, these synoptic[22] stories are so well known in India even today to millions and no praxiological expert theologian of praxis need to come and expound to them. In fact, even Kamban of 9th century, another dalit poet[23] has aptly noted that Guha became "Fourth Brother" of Rama i.e, Rama accepted Guha as his fourth brother, besides Lakshmana, Bharata and Shatruguna. Thus, a dalit was accepted as a brother by Rama. In the same way many-many tribes helped Rama, Sita and

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[15] In 1956, EVR garlanded Rama's picture with chappals and burned it. In 1971, the Dravidar Kazhagam – DK paraded Rama's picture beating with chappals and then garlanded it chappals in Salem.

[16] It is unthinkable in secular India, as could be noted from many episodes of the paintings of Hussain, cutting off hand of Joseph and so on.

[17] H. D. Sankalia, ***Ramayana Myth or Reality?***, Peoples Publishing Company, New Delhi, 1973.
H. D. Sankalia, ***Ramayana in Historical Perspective***, MacMillan India Limited, New Delhi, 1982

[18] A. K. Ramanujam, "Three Hundred Ramayanas", ***Many Ramayanas***, edited by Paula Richman, 1991, University of California Press, USA, pp.22-49.

[19] Pulavar Kuzhandai, ***Ravana Kaviyam (The Epic of Ravana)***, Salem, 1958.

[20] Karunanidhi openly questioned the historicity of Rama by asking, "In which Engineering College he studied" to be qualified to build "Ramasethu" and so on. Of course, he claimed that he was proud to be belonging to Ravana's clan.

[21] As could be noted from the Ramajanmabhumi issue and Ramasethu issues which are discussed very often.

[22] In the Christian context, it refers to Mathew, Mark and Luke leaving John, but in Indian context, it is used in general.

[23] According to one version, Kamban hails from weaving community. In fact, his real name was not known. According to one story, as he was working as watchman for the "Kambangollai", he was known as Kamban. Only, later, he was elevsted as "Azhwar".

Lakshmana, till they reached Kishkinda, the kingdom of vanaras, another lesser group of dalits and tribes.

Sugriva became the Fifth Brother: Kishkinda was a kingdom of vanaras, of course with animals. Later, a Bear-man is found in the group of monkey-armies. The Bear-man, also known as Jambavan, advices Rama in military strategy. The Vanaras are interpreted as "the men living in forests" or simply "monkeys" as believed popularly, but the monkeys were just behaving like men and speaking "Aryan" and "Dravidian" languages! Through an acquainted Sanskrit speaking monkey, Rama became friend of Sugriva, thus becoming the fifth brother of Rama. There, Rama and Lakshmana lived several months enjoying the hospitality of those vanaras, who were perhaps worser than dalits, if at all, they have to be considered and interpreted in the modern context. But, Rama spent several months proves that he mixed with them, interacted with them, touched them, ate their food and carried on all other day-to-day processes.

Sabari, the Dalit woman who fed Rama: The synoptic story of Sabari has been the most unique in the context, as being a dalit old lady, she fed Rama with "her tasted food"! Sabari was eagerly expecting Rama and when he came, he served food with fruits and non-vegetarian items. In fact, as she was so anxious that she should give or Rama should not take tasteless food, she tested them personally and gave the same tasted food to Rama – the perfect Eucharist indeed! That too, a woman, a Dalit Woman conducts and gives the tasted bread to a special receiver! Rama happily tasted the food and exclaimed that he never tasted such good and sweet food. Moreover, Rama never complained of saliva contamination, impurity of chalice and lip and tongue touching stigma[24]. Even Christians of today, have restrictions in the Eucharist[25] fearing the contagious and other diseases like AIDS in implementing the real "eucharist"[26]. In different countries, the governments have issued orders that communion should not be given on the tongue, administration of the common cup ought to be suspended and so on[27].

Vibhishana became the Sixth Brother: When the armies of Rama marched towards Lanka, and they were camping on the shores, Vibhishina, the so called Rakshasha brother of Ravana came there seeking asylum. As for as Dravidian protagonists, ideologists and votaries, the Rakshasas were Dravidians. However, whether they can be considered as dalits or non-dalits, avarnas or tribes is not known. In spite of suspicion expressed about him, Rama graciously provided asylum and accepted him as sixth brother. Rama

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[24] O. Noël Gill, ***The hazard of infection from the shared communion cup***, **Journal of Infection**, Volume 16, Issue 1, January 1988, Pages 3-23.

[25] The Eucharist is another name for Holy Communion. The term comes from the Greek by way of Latin, and it means "thanksgiving." It is used in three ways: first, to refer to the Real Presence of Christ; second, to refer to Christ's continuing action as High Priest (He "gave thanks" at the Last Supper, which began the consecration of the bread and wine); and third, to refer to the Sacrament of Holy Communion itself.

[26] David H. Gould, ***Eucharistic Practice and the risk of infection,*** http://www.anglican.ca/faith/ministry/euc-practice-infection.htm

[27] http://www.canterburydiocese.org/swineflu/pandemicflucommunion.23%206%2009.pdf

embraced all new brothers without any beariers or boundaries. In other words, only toucability was followed.

Fourth Brother and Fifth son of Dasratha: It is famous Kamban's Ramayana, wherein, it is said that Guha became the Fifth Son of Dasaratha[28]. Rama went on daying that they (the sons of Dasaratha) became five with Guha, six with Sugriva, seven with Vibhishana.

"குகனொடும் ஐவரானோம் முன்பின் குன்று சூழ்வான் மகனொடும் அறுவ ரானோம் எம்முறை அன்பின் வந்த அகமலர் காதல் ஐய நின்னொடும் எழுவ ரானோம்!"	With Guha, we became Five. With hilly area ruler – Sugriva, We became Six. With love, who he came to me became the Seven. Thus, we became Seven (sons of Dasaratha).

Thus, Rama had six brothers and Dasaratha had seven sons.

1. Rama
2. Bharata.
3. Lakshmana.
4. Shatruguna
5. Guha
6. Sugriva
7. Vibhishana.

Thus, the family of Rama appears to be a God's family, where all members of society are there. Incidentally, in Kamba Ramayanam, Rama says, "We became brothers in the sense that I am in you and you are in me. Therefore, you go and protect your people"! Thus, the Dalit Poet, Kamban uses specific words to amply the Kingdom of God to be established with such concept of "God's family" spreading on the earth.

Rama had brothers of all oppressed, suppressed and marginalized: Rama, though born as Kshsatriya, so-called second high caste of Hindu Varnashrama Dharma, thus had brothers of dalit and tribes only. In other words dalit brothers and tribes became his brothers, besides, he got help from others who acted as his guides, friends and armies hailing from different categories – kites, monkeys, bears and so on, implying the reach of his love and affection crossing all beariers and boundaries of humanity. Here, incidentally, how the "brothers" joined with him had been oppressed and suppressed by their own brothers. Except Guha, it is well brought out in the cases of Sugriva and Vibhishana. In fact, their struggle has been to overcome the oppression, suffering, injustice meted out against them.

Rama – the sufferer, victim and sacrificed: Rama suffered a lot because of the schemes, designs and plots of others against him. Significantly, a lot of women had been there acting for and against them. While one group of women made him to drive away to the forest in revenge separating from

[28] Kamba Ramayanam, Ayodhya.Gangai.pathikam.73.

father, mother and others, another group of women was responsible for kidnapping and jailing his dear wife, yet another group of women helped him. Symbolically, one woman was redeemed by his action, in spite of the sin committed by her. The "Fire-Ordeal" episode made him the cruelest man on the earth. However, many critics failed to read and understand the bold accusations made by Sita against Rama questioning his manhood itself, as he doubted her chastity. Sita called Rama a knave and so on, but Rama passed decision as a ruler. Thus, paradoxical praxis could be noted in Rama also. However, the Christian theologians, earlier were making some comparisions of Christ with Krishna in dealing with "Crucified Saviours"[29], as they believed in crucifixion. But, in Rama's case, the sacrifice has been perhaps realistic, as he was separated from the father, victimised and made to suffer, as the synoptic story goes.

The theories of Purity, pollution segregation: In the case of Rama, purity and pollution theories fall flat to the ground straight away as no God, known so far on the earth, ate the food that was contaminated with human saliva, that too, of a Dalit woman. The western theologians and sociologists have made much fuss about the claim of superior status by one group of meat eaters over the other type of meat eaters in maintaining social distance. The Christian theologians discuss about such meat eaters and skinners in the context of pollution and contamination, but they could not find any other saviour other than Jesus Christ. In spite of indianization, indigenization and inculturation, they could not identify any alternative. Here, only comes Rama, who lived 14 years along with different Dalits and tribes including women, talking with them, interacting with them, eating with them, sleeping with them. Perhaps, no other God or saviour would have lived and suffered like him with dalits and downtrodden, in spite of change in time and place.

Touch and defiance of uncleaniless: As pointed out, there was no discriminatory attitude found, when Rama embraced Guha, Sugriva, Vibhishina and others accepting them. He performed last rites for Jatayu, Sabari and of course for his father treating them equally. He has been always depicted as touching others – affectionately carrying the wounded body of Jatayu in his hands, touching the stone and giving life to Agalya, appreciating the squirrel that rendered service in building the bridge, and thus the touching scenes have been vivid in the poetic rendering of the Dalit poet Valmiki. When Rama was thus moving with different dalits and tribes of women and men, there had been embraces, enjoying hospitality, staying in their houses, taking food cooked by them and so on. In Ramayana, nowhere, he was accused of for crossing the beariers of Varnashrama dharma. In fact, none has so far dscussed about such touching and embraces, and acts of defiance of uncleanness. In other words, "untouchability" was never thought of.

Healing and redemption stories: In western religious context, miracles and healing are always discussed about or in fact, such preconditions are set

[29] Kersey Grave, ***The World's Sixteen Crucified Savious: Christianity Before Christ***, Cosimo Classics, New York, 2007.
John G. Jackson, ***Christianity before Christ***, American Atheist Press, USA, 1985.

to identify or accept anybody as a saviour. No signs shown means, he would be branded as imposter. Even today, in the modern world of scientific temper, etc., the statuses of mother Teresa and Alphonso are decided on such exigencies, thus, while Alphonso could have already become a "Saint"[30], because of the "miracles performed", the poor Teresa[31] could not become a "Saint"! But, in Rama story, he redeemed Agalya, i.e, converted the stone Agalya into human Agalya and thus a great miracle indeed was performed. In the Ramayana period or in the medieval or modern period, no agency was there to identify, certify and confer "Sainthood" for such miracle performers, though India had reportedly many "snake charmers"! Thus, Rama could not become a "Saint", bjut only a "Mayradha Purushottam", that too, such title / honour was conferred on him by the people and not by any self-certifying agencies. Thus, the woman praxis could be noted in the redemption of Agalya can be noted. The case dalit woman – Sabari has already been pointed out. However, the paradoxical praxis can be noted in the Sita case.

Rama was the redeemer of the fallen: It is quite clear that the concept of "liberation" is discussed and debated within mundane and spirituality range and levels. Though, India has been a secular state, many times, social issues are communalized, communal issues politicized and political ones de-secularized. Thus, what was liked during Gandhiji period i.e, just 60 years back is not liked now. Harijan[32], Ramrajya and such other concepts and expressions have become anathema for speakers and writers. However, legally, the concepts continued with safeguarded provisions. Thus, in the context of Rama, the factor of oppression, suppression and marginalization are associated with him personally, socially, politically and theologically. First he was subjected to such factors; then he was made to move with such peoples; helping them, he got their help to overcome his problem; after overcoming, again got into political and social problems in establishing the Kingdom of God on the earth. Thus, theologically also he satisfies the conditions. Thus, Rama becomes an exemplary paradigm and Role-model for Indian dalits, marginalized, downtrodded and all other groups.

Discussion: As pointed out, most of the members of "Bakti movement" were dalits and in particular, in Vaishnavite theology, Sri Ramanuja had already elevated dalits by bringing into his fiold by reciting the secret mantras openly instead of in their ears. In fact, such methodology was already followed by the

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[30] Pope Benedict XVI celebrated an open air mass in Vatican on Sunday: 12-10-2008 to canonize India's first saint, Sister Alphonsa Bharanangnam who hailed from Kottayam in Kerala. Recalling how, Sr. Alphonsa stepped on hot coals to burn and disfigure her feet to escape a forced arranged marriage and become a nun and dedicate her life to God, the pope said she "was convinced that her cross was the very means of reaching the heavenly banquet prepared for her by the Father."

[31] On 20-10-2003, she was only beautified, but not canonized, because of some difference of opinion about the "showing of miracles" by Mother Teresa! For details, see here: http://www.trosch.org/chu/mother-teresa.html;
http://www.motherteresacause.info/20October2003.htm
http://www.abc.net.au/news/newsitems/200310/s970059.htm

[32] Dalit Voice issues dated July.10-31, 1992, p.7; Aug.1-15, 1994, p.9; 16-21, 1994, p.17; April. 1-15, 1995, p.5.

Azhwars and Nayanmars. Therefore, identifying Rama as a Role-Model for dalit liberation in the Indian context has been only a reinterpretation of what Kamban, the Dalit poet, has already subtly explained in his literary work, as a Dalit poet. In fact, the Ramayana itself is reinterpreted as a literature of dalit liberation, as the hero indeed helps in the liberation of dalits and tribals of forests and hilly areas fighting with the oppressors and suppressors, the Rakshasas.

Of course, historians, sociologists and modern scholars have been still interpreting that the Dalits and Tribals and Rakshasas were all "Dravians" and the "Aryans" wrote Ramaya only to proclaim their enslavement of "Dravidians"! But the collapse of AIT has affected the Christian theologians also[33] and they accept that the drawback with this theory is that though it gives them insights into the origins of caste-communities, it does not help them to analyse thoroughly the reasons for the continued practice of 'untouchability' and caste-based discrimination against the Dalits. In otherwords, they understand the theoretical trap or hypothetical congruency of Dravidians of IVC enslaving Dravidians of India of all sorts.

Ironically, Asko Parpola, the receiver of Chentamizh Award has already pointed out that Rama was a Black man[34] and this perfectly fits with a Black God fighting for the oppression and suppression of dalits, tribals and woman. That Rama has been black or Blue is not denied by any devout follower and he has not been depicted white! Thus, Rama qualified to be black and this also affects the AIT in the racist interpretation, as it makes it upside down[35]. Thus, in all aspects, Rama fits into the perfect paradigm of Dalit God, Dalit Hero, Dalit Role-model for liberation etc.

Conclusion: In view of the above discussion, the following poits are drawn as conclusion in the context:

1. Rama was an indigenous, non-brahmin, dark skinned - black or blue coloured skinned hero.

2. For a long time of 14 years, he had been with the Dalits, Tribals and women of forests, hilly and costal areas eating, sleeping, and moving with them in day-to-day life.

3. He ate the saliva-contaminated food offered by a dalit woman thus defeating the very concept of pollution and contamination.

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[33] Peniel Rajkumar, ***Dalit Theology and Dalit Liberation: Problems, Paradigms and Possibilities,*** Ashgate Publishing company, USA, 2010, pp.6-7.

[34] In his paper read at the Madras Sanskrit College on 27-02-1989, he pointed out that both Rama and Krishna were black and non-brahmins.

[35] Thomas R. Trautmann, ***The Aryan Debate***, Oxford University Press, New Delhi, 2005, pp.106-128.
Ghanshyam Shah, Harsh Mander et al. (eds), ***Untouchability in Rural India*** (New Delhi: Sage Publications, 2006), pp. 23–31.

4. In his duality of contradictory position with women, he healed woman adding such parable to his credit.

5. Whether it is myth, apocryphal or synoptic, he has been kind enough with birds, animals, half-animals, half-men and so on, with or without any demythologization. In fact, he treated them all.

6. He waged war against the opporessed and suppressed by the people, for the people and with the help of the people. Thus, he made such liberation movement in the most democratic manner.

7. He had adopted not only dalits and tribals, but also Rakshasas, by making one each from them as brother of him and elevating them to a level of "Sons of his Father".

8. He is elevated to "Mayradha Purushottam" (the Perfect Man) and deified Brahmam – the Godhead, thus attaining the status of Man-God or God-man.

9. The duality of Rama is noted even with his critics, enemies, opponents, blasphemers and sorts of iconoclasts.

10. Rama thus, becomes an exemplary paradigm and Role-model for Indian dalits, marginalized, downtrodded and all other groups.